

son of Tvashṭri (a three-headed monster slain by Indra); of a lexicographer; of a pupil of Sankarācārya; of several other persons; (*am*), n. Agallochum. — *Viśvarūpa-tama*, *as*, *ā*, *am*, Ved. having the greatest variety of forms or colours. — *Viśvarūpa-darsana*, *am*, n., N. of two chapters in the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Viśvarūpādārya* (*pa-āc*°), *as*, m., N. of the author of a Vārtika. — *Viśva-retas*, *ās*, m. 'containing the seed of all things,' epithet of Brahmā. — *Viśva-rocana*, *as*, m. an esculent root, Arum Colocasia. — *Viśva-linga*, *as*, *ā*, *am*, Ved. containing the distinguishing word *viśva*. — *Viśva-locana* = *viśva-prakāśa*. — *Viśva-vada*, *as*, m., N. of a so-called Veda (with the Magians). — *Viśva-vasu*, *us*, m. 'wealth of all,' N. of a son of Purū-ravas. — *Viśva-vāra*, *as*, *ā*, *am*, Ved. possessed of all desirable things, containing all good things, granting all boons (Rig-veda VII. 10, 4); adored or cherished by all, (Sāy. = *viśvair varāṇi*, Rig-veda I. 113, 19); (*ā*), f., N. of the authoress of the hymn Rig-veda V. 28 (belonging to the family of Atri). — *Viśva-vārya*, *as*, *ā*, *am*, Ved. all-desired, (Sāy. = *viśvair varāṇi*, Rig-veda VIII. 19, 11). — *Viśva-vāh*, *vāt*, *viśvāhu*, *vīṭ* (inst. c. *viśvauhā*, cf. *bhāra-vāh*), all-sustaining. — *Viśva-vid*, *t*, *t*, *t*, Ved. knowing everything, omniscient. — *Viśva-vidhān*, *i*, m., all-making, all-arranging, a creator, deity. — *Viśva-ṛitī*, *i*, f. universal practice. — *Viśva-vedas*, *ās*, *ās*, *as*, one who knows all things, all-knowing, omniscient, obtaining or possessing all; a sage, saint. — *Viśva-ryācas*, *ās*, f. 'all-embracing,' epithet of Aditi. — *Viśva-vyāpaka*, *as*, *ā*, *am*, all-pervading, everywhere diffused. — *Viśva-vyāpin*, *i*, *mī*, *i*, all-diffused, all-pervading, ubiquitous, omnipresent. — *Viśva-vyāpti*, *is*, f. universal diffusion or permeation. — *Viśva-sambhū*, *ās*, m. one who is the source of all prosperity; epithet of Viśva-karman (Rig-veda X. 81, 7; in Rig-veda I. 160, 4. the dual form *viśva-bhuvā*, 'all-beneficial,' is an epithet of *Rodasi*, or heaven and earth). — *Viśva-sardhas*, *ās*, *ās*, *as*, Ved. displaying great power, making great exertion, (Sāy. = *vyāpta-bala* or *bahūtsāha*). — *Viśva-sārada*, *as*, m., Ved. epithet of the disease called Takman (as likely to occur every autumn). — *Viśva-sūci*, *is*, *is*, *i*, Ved. all-enlightening, purifying everything (said of Agni). — *Viśva-saha*, *as*, *ā*, *am*, all-bearing, all-enduring; (*as*), m., N. of a son of Ilavila; (*ā*), f. the earth; epithet of one of the tongues of fire. — *Viśva-sāman*, *ā*, m., N. of the author of the hymn Rig-veda V. 22 (having the patronymic Ātreya). — *Viśva-sāraha*, *am*, n. 'having all essence,' the prickly pear, Cactus Indicus. — *Viśva-sarvid*, *t*, *t*, *t*, Ved. granting everything well, giving every good thing, bestowing every sort of wealth. — *Viśva-srij*, *t*, *t*, *t*, creating the universe; (*t*), m. a creator of the universe (of whom there are ten according to some accounts); an epithet of Brahmā. — *Viśva-sena*, *as*, m. epithet of the eighteenth Muḥūrta. — *Viśva-saubhaga*, *as*, *ā*, *am*, Ved. bestowing all blessings, containing all good things. — *Viśva-sphatika*, *as*, m., N. of a king of Magadha. — *Viśva-sraṣṭri*, *tā*, m. the creator of the universe, God. — *Viśvāṅga* (*va-an*°), *as*, m. universal-membered (said of Vishnu). — *Viśvātman* (*va-āt*°), *ā*, m. 'Universe-spirit,' the Soul of the Universe, the Universal Spirit, the Supreme Being, God; Brahman; Siva; Vishnu. — *Viśvā-dhāyas*, *ās*, m. (for *viśva-dhāyas*, q. v.), 'all-sustaining,' a deity, god. — *Viśvā-nara*, *as*, m. 'ruling all men, benefiting all men,' epithet of Savitri; N. of the father of Agni. — *Viśvāntara* (*va-an*°), *as*, m., Ved. N. of a son of Su-shadman. — *Viśvāpsu*, *us*, *us*, *u*, Ved. having all forms, multiform, (according to Sāy. on Rig-veda I. 148. *apsu* = *rūpa*, *viśvāpsu* = *nānā-rūpa*; but cf. *psu*). — *Viśvā-mitra*, *as*, m. (according to some authorities for *viśva + amitra*, and meaning 'no friend to all,' but more probably for *viśva-mitra*, 'the friend of all,' the final of *viśva* being lengthened), N. of a celebrated Kshatriya, described as son of Gāthīn or Gādhī, deriving his lineage from an ancestor of Kuśika, named Purū-ravas, of the lunar race

of kings, and himself sovereign of Kanyā-kubja or Kanoj, (according to one account he was brother of Satya-vañi, wife of Rīcika and mother by him of Jamad-agni, q. v., who was the father of Paraśu-rāma; he had one hundred sons, fifty of whom offended their father, and being degraded by him to the condition of outcasts, became the progenitors of various barbarous tribes and Dasys: the fame of Viśvā-mitra rests chiefly on his contests with the great Brāhman Vasishṭha, and his success in elevating himself, though a Kshatriya, to the rank of a Brāhman, see Mann VII. 42: the Rāmāyana, which makes him a companion and counsellor of the young Rāma-āndra, records [I. 51–65] how Viśvā-mitra, on his accession to the throne, visited the hermitage of Vasishṭha, and seeing there the cow of plenty [probably typical of *go*, 'the earth'], offered the Muni untold treasures in exchange for it, but being refused, prepared to take it by force; a long contest ensued between the king and the saint [symbolical of the struggles between the Kshatriya and Brāhmanical classes], which ended in the defeat of Viśvā-mitra, whose vexation was such that, in order to become a Brāhman and thus conquer his rival, he devoted himself to intense austerities, gradually increasing the rigour of his mortification through thousands of years, till he successively earned the titles of Rājārshi, Rishi, Maharshi, and finally Brahmarshi; during the course of these penances Indra and the gods jealous of his increasing power—as exhibited in his transporting king Tri-śanku to the skies, and in saving his nephew Sunah-śepha, son of his own brother-in-law Rīcika, out of the hands of Indra, to whom he had been promised by king Ambarīṣha as a victim in a sacrifice—sent first the nymph Menakā and subsequently Rambhā to seduce him from his passionless life, and his surrender to the allurements of the first of these nymphs led to the birth of a daughter called Sakuntalā, q. v., the heroine of the celebrated drama; the rivalry between Viśvā-mitra and Vasishṭha is alluded to in many passages of the Rig-veda; it is thought, therefore, that as caste distinctions had not then become fixed, the later myths on the subject of this rivalry may have rested on a Vedic legend, according to which king Su-dās, having employed Vasishṭha as his domestic priest, allowed on various occasions Viśvā-mitra also to officiate, which of course led to jealousies and quarrels between these two functionaries: the whole of the hymns of the third Maṇḍala of the Rig-veda and a few others are attributed to Viśvā-mitra or to members of his family); *Viśvāmītrasyātīyārtha*, N. of a Sāman; (*ās*), m. pl. the family or descendants of Viśvā-mitra; (*ā*), f., N. of a river. — *Viśvāmītra-priya*, *as*, m. 'dear to Viśvā-mitra,' the cocoa-nut tree, (the fruit being said to have been created by that saint). — *Viśvāmītra-srīṣṭi*, *is*, f., Viśvā-mitra's creation, (in allusion to several things fabled to have been created by this saint in rivalry of Brahmā, e. g. the fruit of the Palmyra in imitation of the human skull, the buffalo in imitation of the cow, the ass of the horse, &c.). — *Viśvāyū* (*va-āy*°), *us*, *us*, *u*, Ved. containing all life, of full vitality, life-sustaining, abounding in food; going everywhere, (according to Sāy. on Rig-veda IV. 28, 2 = *sarvato gantri*). — *Viśvāyū-poshas*, *ās*, *ās*, *as*, Ved. feeding or nourishing all living beings. — *Viśvāyū-vepas*, *ās*, *ās*, *as*, Ved. whose energy goes everywhere or pervades all things, (Sāy. = *sarva-gata-bala*, Rig-veda VIII. 43, 25). — *Viśvā-rāj*, *t*, m. a king of the universe. — *Viśvā-vasu*, *us*, m. 'wealth of all,' N. of one of the Gandharvas (regarded as the author of the hymn Rig-veda X. 139); epithet of one of the Manus; N. of a poet; of the thirteenth year of Jupiter's cycle; (*us*), f. epithet of a particular night. — *Viśvā-sah* or *viśvā-sāh*, *t*, *t*, *t*, Ved. all-conquering, subduing all foes. — *Viśve-devas*, m. pl. the *Viśva*-devas, see *viśva*; (according to the Sabda-k. there is a form *Viśve-devās*, nom. m. sing. meaning 'Fire,' cf. *viśve-vedas*). — *Viśve-devī*, *ā*, m. the clitoris (?). — *Viśve-bhojas*, *ās*, m. (for *viśva-bl*°), an epithet of Indra. — *Viśve-vedas*, *ās*, m. (for *viśva-v*°), an epithet of

Agni or Fire. — *Viśveśa* (*va-īśa*), *as*, m. 'lord of the universe,' N. of Siva (as worshipped at Benares, where a celebrated temple is appropriated to him, cf. *viśva-nātha* above); the Supreme Spirit; (*ā*), f., N. of a daughter of Daksha and wife of Dhama. — *Viśveśvara* (*va-īś*°), *as*, m. lord of the universe, = *viśveśa* above; N. of the author of the Madana-pārijāta, the Mahārāya, the Smṛiti-kāumudī, and a commentary on the Mitāksharā; of the author of a commentary on the Aṣṭā-vakra-saṃhitā. — *Viśveśvara-tīrtha*, *as*, m., N. of a commentator; (*am*), n., N. of a place. — *Viśveśvara-bhaṭṭa*, *as*, m., N. of the author of the Karma-vipakā. — *Viśvaika-sāra* (*va-ek*°), 'sole essence of the universe,' N. of a plain in Kāśmīra.

Viśvaka, *as*, m., Ved., N. of the father of Vish-nāpi; of the author of the hymn Rig-veda VIII. 75 (having the patronymic Kārshpi); (*ā*), f. a sort of gull, Larus Ridibundus.

Viśvak-sena, *as*, m., for *viśvak-sena*, see under *viśv-ānīc*, p. 948.

Viśvag-aśva, *viśvag-gati*, &c., for *viśvag-aśva*, &c., see under *viśv-ānīc*, p. 948.

Viśvānīc, an incorrect form for *viśv-ānīc*, q. v.

Viśva-tas, ind. everywhere, all around, universally. — *Viśvatas-cakshus*, *us*, *us*, *u*, Ved. having eyes on every side, (Rig-veda VIII. 81, 3). — *Viśvatas-pād*, *t*, m., Ved. having feet on every side; epithet of Viśva-karman. — *Viśvato-dāyan*, *ā*, &c., Ved. granting from all sides. — *Viśvato-dhī*, *is*, m., Ved. supporter of the universe, (Sāy. = *sarva-jagato dhāraka*). — *Viśvato-bāhu*, *us*, *us*, *u*, Ved. having arms on every side. — *Viśvato-mukha*, *as*, *i*, *am*, having a face on every side, facing all sides.

Viśvathā, ind. everywhere.

Viśvadānīm, ind., Ved. at all times, at all seasons; [cf. *tadānīm*, *i-dānīm*].

Viśvadryānīc, *an*, *i*ō, *ak* (fr. *viśva + adri* substituted for the final *a + ānīc*), moving everywhere or universally, going in all directions, (better written *viśvadryānīc*).

Viśvadhā, ind., Ved. at all times, on every occasion.

Viśvadhā, ind., Ved. on all sides, everywhere, (Sāy. = *bahu-vidham*).

Viśvāntara, *as*, m., N. of a king (son of Su-shadman; perhaps for *viśvāntara*).

Viśvāyū, *us*, m. (for *viśvāyū* ?), air, wind.

Viśvaha, ind., Ved. on all days, at all times, (Sāy. = *sarveshv apy ahaṣu sarvadā*).

Viśvahā, ind., Ved. everywhere, in every place.

Viśvāhā, ind. (probably fr. *viśva + ahan*), every day, at all times, (Sāy. = *sarvadā*).

Viśvāyā, ind., Ved. from every place, from every quarter, (Sāy. = *viśva-tas sarvāsu dikshu*).

विश्वस *vi-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to confide, trust, confide in, trust in, depend on (with loc. or gen.), to be trustful or confident, to be free from apprehension: Caus. -*śvasayati*, -*yitum*, to cause to trust, inspire with confidence, give confidence to, free from apprehension, console, encourage.

Vi-śvasana, *am*, n. trusting, confiding in.

Vi-śvasanīya, *as*, *ā*, *am*, to be trusted or relied on, reliable, trustworthy, credible. — *Viśvasanīya-tā*, f. trustworthiness, credibility.

Vi-śvasita, *as*, *ā*, *am*, trusted; believed or confided in.

Vi-śvasita, *as*, *ā*, *am*, trusted, confided in, relied on; worthy of trust, deserving confidence; faithful; full of confidence, bold, fearless, unsuspecting; (*ā*), f. a widow. — *Viśvasita-vat*, ind. as if confiding, as though trustful.

Vi-śvasā, *as*, m. trust, confidence, faith, belief, reliance; a confidential communication, secret. — *Viśvasā-kāraṇa*, *am*, n. cause of confidence, motive of trust. — *Viśvasā-kṛit*, *t*, *t*, *t*, inspiring confidence, causing trust. — *Viśvasā-ghāta*, *as*, m. destruction of confidence, breach of faith, violation of trust, treachery. — *Viśvasā-ghātaka*, *as*, or *viśvasā-ghātīn*, *i*, m. destroying confidence, one who betrays confidence, a traitor. — *Viśvāsa-janman*, *ā*, *ā*, *a*, produced from